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no such startling rearrangements as the former ventured. As to the sayings to be included in Q the two are in substantial agreement.

The reconstructed document exhibited in the last chapter shows a unity, completeness, and sequence which argue well for the success of Professor Castor's undertaking.

C. C. McC.

WEARING, THOMAS. *The World-View of the Fourth Gospel: A Genetic Study.* Chicago: The University of Chicago Press, 1918. 74 pages. \$0.79.

The value of the genetic method of biblical study is well illustrated in Mr. Thomas Wearing's *World-View of the Fourth Gospel*. The method demands that the student go far afield. Mr. Wearing begins modestly with "Typical Pre-Christian Hellenistic World-Views." Following mainly Caird, Eucken, and Arnold (*Roman Stoicism*), he sets forth the cosmologies of the leading philosophical schools, of astral theology, of Hellenistic Judaism, and of mysticism.

In a chapter on "The Johannine Universe: its Origin, Structure, and Destiny," and another on "Man and the Universe in the Johannine World-View," the peculiar views of the Fourth Gospel are set forth as derived from stoicism, gnosticism, and the mystery religions. The final chapter is entitled "New Testament World-Views and Their Influence." What it really describes is "their influence" upon the conception of Jesus exhibited by various New Testament writers. It very successfully traces the progressive Hellenization of the early Christian conception of the Messiah down to its culmination in the mystical, non-apocalyptic Savior of John.

For the most part Mr. Wearing's positions are well chosen and well defended. One would have expected a clearer setting forth of the nature of Christ's work as Savior of the world in order to demonstrate more conclusively the value of such a method of study. But the book is an excellent one and shows how far biblical theology has progressed out of its old isolation.

C. C. McC.

HISTORY OF RELIGIONS

MOORE, CLIFFORD HERSCHEL. *Pagan Ideas of Immortality during the Early Roman Empire.* Cambridge: Harvard University Press, 1918. 64 pages. \$0.85.

This volume comprises a single lecture sketching the history of belief in the immortality of the soul as entertained by the peoples of the Mediterranean world from the early days of Greek thinking down to the period when Christianity emerges as one of the recognized religions of that world. First the author epitomizes the beliefs of Orphism and Pythagoreanism, more especially as expounded by Plato. The views of the later Graeco-Roman philosophers and the content of popular faith also receive brief recognition. As a result it becomes clear that prior to the emergence of Christianity the pagan world had a very strong hope of immortality and very specific ideas regarding the state of the soul beyond the grave. In a few well-chosen sentences the author indicates the relation between the Christian hope when it came to be dominant and the earlier aspirations of its gentile predecessors.

S. J. C.